[redacted]

Must Remain in
Transcription Room

M 2126

Wednesday, May 10, 1972

Berkeley, Group II

---Catch up---ah well

I can't see many of you in the back there. I'm sorry. Of course I didn't expect many people like this, huh? But maybe it's because I'm a rara avis, a strange bird, very seldom seen. I've been away much too long. I should have been here before. But, I'm glad we're here now. And what will we do? Talk about what, Work; your experiences, what you have done; or in doing, that you found out that you really didn't know what to do; or thinking about Work, that certain things were not clear?

It is very difficult for a large group when there are many people who are, you might say, in different stages of Work. Because, Work actually means work. It means a certain progress. It means you start out from something and there is a change that takes place. And usually the change has to take place in oneself; sometimes noticeable; sometimes not really noticeable than only after quite some time. But it should always be as a result of further increase of knowledge of yourself. And you really Work for that reason. Because in the acquisition of knowledge of yourself you will start to discover that that you perhaps know already or think that you

are, that it may not be exactly the truth. And trying to find out what is the truth,really, is very difficult. Because we keep on thinking about the truth and sometimes have a feeling about it. Sometimes there is a conflict between the two and then what will you believe? And even if there is some kind of an agreement, are you quite sure that it is really the truth? Because as long as you can keep on thinking about it, you may associate it with other thoughts already received before, in your brain, and it may affect your impression. And sometimes with your feeling you are not quite sure that the feeling is sufficient and it has to be interpreted by a certain way of behaving, physically, or a consideration of explaining with your mind what your feeling is. And that would mean that the feeling by itself is interfered with or is helped by the other two. And it makes it extremely difficult for a person really to come to a realization of the truth in a, what we call, a more absolute sense.

And of course, obviously the reason for wanting to have the truth, is that you wish to do something with it. Because when you know what you actually are,then maybe you can use that kind of knowledge for the development of something else,of what you are not as yet. And the whole process and the reason for wishing to Work is to develop. It's very obvious, because if you're satisfied with the way you are at the present time, quite logically you would not -- never be interested in Work. Why should you Work? Everything can be quite honkey

dorey, and you can just say, "Oh well that's all right, for tommorow it will be gone." It may not bother you, I think it is very necessary to understand that there are questions which never will go away. Or that there are problems which are temporarily pushed in the background and that after some time, of course, they will come up again and if you are insistent you will want a solution to the problem; or, you make an adjustment, and you say, "well that kind of a problem perhaps cannot be solved by me and maybe I'm not entitled even, to solve it. Or if I touch it, maybe it will do harm to me to find out what it really is." And maybe sometimes I say, "that what is a problem for me I shouldn't have. I don't want to think about it because if I do I have fear about myself losing something else." And there are many different reasons why sometimes problems are simply not to be considered anymore,because of one's own ignorance and not a wish for adventure to want to find out.

And I think for Work you have to have a desire for adventure. Because, the assumption is now that that what you know about yourself is not sufficient. I think it has to be quite clear that that is one of the motivations for Work--that I see myself in different manifestations, in the way I behave, and every once in awhile I have a thought about it and sometimes I don't like what I have seen, although I try to explain it and try to rationalize and make it a little bit better so that I can live with it. But if I actually see what I am and

I call it, sometimes evil, or meanness, or jealousy, or vanity, or self-love, or all the different kind of vices that I am quite familiar with - that I'm a hypocrite and that I lie and so forth - I can argue about it a great deal and simply say that it is not as bad as it might seem and maybe for some time it's satisfactory, because I can continue to live with it.

You must have problems when you want to Work. And then if you do Work; that is, if you apply a certain method or a way to understand yourself more so that then what is the knowledge can be placed in a certain relationship to yourself, that then you will have the satisfaction of being more, let's call it, "at ease with yourself" and that gradually the disturbances that take place in--in every person will be...held up, will not become apparent, or will not have the value they orginally have--have had.

The question is, are we thinking enough about the wish to want to Work? Because there is--otherwise it's quite nonsensical. If you are here simply to find out a little bit more about theory, about what Gurdjieff means and what he has written; if you even assiduously would read ALL AND EVERYTHING everyday five pages and not take it in; if when you read that book and assume, perhaps even that you know it but, never come to the conclusion that he's talking to you and always think that he is talking to your neighbor or someone else you know very well; of course, it's nonsense. The book is written with a definite aim in mind, that you will take it to heart; that

you will try to eat it, digest it and in accordance with that, try to live.

And for that we need knowledge. And we need knowledge that is reliable. Because you want to have certain facts that you know yourself to be, about which there is really no further question or any kind of an argument. And you can ask why, why should I want such facts? Because when I live my life on this Earth and in an ordinary way, even if I call it unconscious isn't it enough for me to live this life in the best way I can and profit of course by experience? And if I have enough experience and I become a little more mature and then with that kind of a understanding of maturity of course I become a little more clever or I will be able to associate with people I couldn't associate with before, because I have something else in mind. Whatever it may be, for ordinary life my mind and my feeling are pretty good and I can more or less rely on it in ordinary affairs even if I'm not as clever as someone else, at least I can get along.

We're talking about two things, you know, when we consider Work. One is the continuation of one's life on Earth the way we are, and the way we have been formed and whatever may have been the reasons why we happen to be here. And the second is to uncover that what perhaps could grow out into something else which is not primarily of this Earth. And this opens of course an enormous -- enormously different kind of a viewpoint. Because if you consider that what is of this Earth as all there is to it and your own life from conception on until you die

sufficient for having lived this life or even feeling that your responsibility has been discharged by just living, even if you were not responsible for being here on Earth that at least at a certain time you will take a responsibility for yourself and protect your life, that then you feel that when you die it's all over and there is nothing more to think about or even to worry about, of course you live in an "unconscious state", as we call it, you live a dream life, or you live a life "in sleep". It's the way we call it.

And when we say "unconscious" it presupposes that there is a form of life which is Conscious. And it is that kind of an adventurous aim that I say that a person ought to be interested in, to see if actually that could be found or that there is a certain way that could be prescribed-sometimes called the "only way" - towards an aim which is, I say again, not of this Earth. By that I mean not subjective. Because everything of this Earth as a human being is now is definitely his subjective behavior, his subjective feeling, and his subjective thinking. And if I don't want anything of that to be subjective I have to revise my whole attitude towards myself and see that that what I am now really is quite different from what I would like to become.

You see, what is it when you have questions about Work? Because you must have in mind <u>first</u> what your aim is. Otherwise why ask a question? You can have questions of theory in your mind and hope that they will be solved after a little more reading. And your mind can become quite satisfied by taking

in a great deal of that kind of information and perhaps even consider it more important than the information you have at the present time. And perhaps it is quite useful to say that you would like to have the information in your head about yourself and even at that become quite selfish. I call it selfish because maybe it is not harmful to someone else. It certainly would indicate a very small circle of my life. Because I'm not alone. I definitely have relationships with different people and in all probability I have a task in regard to them. Otherwise if I didn't feel that way I would like to go to an uninhabited island and stay there until I die. And that, I think, is a little nonsensical. Because the -- mankind as a whole is not able to do it and surely there are very few people who can just go to a lil--little bit of an island and forget about the rest.

We're ordinary people living on this Earth in a certain way, sociologically and economically and, you might say, practically. And to have just a little bit of theoretical knowledge in your brain won't help you very much to know how to buy bread the next morning and not get angry when the beh--the bakery doesn't have the kind of bread that you want; or whatever it is that you wake up with in the morning and you hate to go to your work because either you are too tired or you don't like what you have to do; or that you see so and so and he's your enemy and of course you are angry and you hate him; or whatever other things that happen to be as an ordinary--as an ordinary experience in ordinary life.

We talk about a person as he is in an ordinary sense. And although you may think about a variety of different conditions which cause you to be what you are, it really doesn't matter very much if you like with one politician or another; if you vote Republican or Democrat, it won't change you any. At most, you may be able to live under better conditions or hope that the wor-- war in Vietnam will be stopped or that you won't have to pay as many taxes as we do. But that after all is a very unimportant kind of an aspect of life; that is, for a thinking and for a serious person.

If you want to remain superficial, fine. Then it's quite all right and nobody can object to it but then don't think that you can be interested in Gurdjieff. It's one important question. Either you want to be serious about your life and if you're not, then forget it. Forget about Gurdjieff and satisfy yourself any way you like. And go to the movies and sit in front of T.V. and spund--spend your time and energy in any way that you think it is lovely for you. But, as far a Gurdjieff is concerned you have to be quite serious about your life, your intentions, your wish to grow, and a wish for understanding. If that isn't there, don't start. And then when I say, "what questions will you have," they have to do with Work--not descriptions about your ordinary life, because every person is familiar with ordinary life. Any description of your ordinary life and experience can be matched by anyone who wants to talk about his own life. And really it doesn't get you very far then only very nice conversation.

We want to extract something from a meeting. We want to go home with something that is useful and helpful and that goes, when you know how to apply it, in the direction of further growth. And logically, the assumption is that I must know that I have not sufficiently grown as yet; that I am incomplete in that process of growth; that although I may be quite all right unconsciously, there is--I suspect that there is another possibility which I call "Conscious" that could exist and that I hope could become available to me if I know the road towards it. And do I want to walk on that road? Because the emphasis then is not so much about becoming a very lovely man on Earth and kind and all the rest. It is a very selfish wish for myself to grow up in a direction that I would have more control; that I could become more efficient in the expenditures of energy; that I could leave room for other people to live their lives; and not to interfere too much with them,and moreover that I don't want to be selfish regarding others when I interfere with their life and even on the other hand,that I wish to become the kind of a person who could become reliable or relied on in relationships of other people.

First you must determine for yourself your aim. What is it that you wish to get out of, looking at Gurdjieff, studying it, thinking about it, feeling, or rather being affected and then translating all of that into a wish for becoming active in regard of that application? If you don't apply it, you will not have the experience. If you don't have experience

your knowledge will remain knowledge. If you wish understanding, something has to be done with the knowledge you have, in the application itself in daily life by you, in which process you will change and the understanding will then appear as a result of applied knowledge. If that is an aim for a man realizing that that what he is, that he really doesn't want to be that way all his life and not wanting to leave it to becoming mature as a result of ordinary life's experiences, he may even become a little bit afraid of when he dies and perhaps, he has heard about the possibilities of hereafter, or a spiritual life or maybe sometimes, he says "Heaven" or perhaps even, a day of judgement or considering it to the affairs of God or whatever his religion may indicate that then it behooves a person, really, to consider that quite seriously for himself. Because if you don't you remain superficial. And again I say if your wish is to be superficial, you can be. I think eighty per cent of the people will remain superficial. They will be satisfied with what they are doing in ordinary life on this Earth and maybe they are happy when they die and maybe unhappy but, maybe at the time when they do die, there may be a realization that perhaps they have not spent their time wisely and that a great deal of energy may have been diluted or has simply flown out--flowed out without being used.

Again I say the question is sincerty. My wish to become something that I am not now, and I'm fully convinced that the different roads I want to travel on and I try to seek, and I honestly want to study have not given me, as yet,

an answer to that particular problem. So you see the second requirement is, that you have to have a little mo--more--more knowledge. That even intellectually you should become knowledgeable about what already is known. Now what other people may have experienced and what they have written about and particularly when the development of a person when it has to include a possible spiritual development, that then you must know a little bit about what other people have tried to do. And whatever it is that you want to follow as a philosophy or whatever you may be interested in, in what we call "a conduct of life", ethically or more religiously explained; or, even if you want to go as far as understanding certain dogmas or the doctrine as the spirit of a dogma or certain rules of conduct as prescribed by the Bible or different holy and sacred books, all of that, I think, you must know a little bit about, because why should you believe in Gurdjieff? Or why would you want to do something about it when that kind of doing is rather difficult? Because if you understand, even, the simplicity of what we call "Work on oneself", it does not mean it's going to be easy. Because you must realize what are you up against--your life, as it is at the present time; the crystallizations that have already taken place because of experiences in unconsciousness, and certain habitual ways of thinking or feeling or even behaving physically, of certain mannerisms that you do have, maybe as habit or as cliches of thought or that what is prescribed and you have taken on their face value

because your uncle told you about it, or maybe some preacher. Or maybe father and mother; whatever it is that you have been brought up with, that you have taken, I say, as truth. And when you come to years of distinction in which you start to question a little bit all these kind of a concepts, you may be left quite confused in knowing really what to do. And then, you have gone perhaps, in one direction or another and investigated all different possibilities and what is really good for you?

So we have to come to that kind of a definition. What is good for a man? Again you must look at it as a man being two-fold. An unconscious man, what is good for him is that what will yield respect and so that he is kept out of prison and may be able to love a little bit of his neighbor, And sometimes have, in a family, a relationship or maybe even children; that he can educate them and make them also good citizens, of somecountry wherever he happened to be; or that your interest is in association with other people; or you want to be kind to them and you have to go in the direction of sociological development and taking care of the poor and be very lovely towards them. Whatever it may be. This is one direction of Earth. The other again is what is it that I wish to expect or could hope for or what could give me a more permanate solution. Something that I only have as long as the Earth is long for me, or course, ends. And when I talk about possibilities of, let's call it "infinity", of things that are a little bit above my mind, that I really

cannot understand then only by using a certain word to substitute for a concrete concept even if I say God is, and what what is it when I say God and even if I say what is Satan; what is the Devil?

I say what is good for me for <u>that</u> purpose. Good in our sense of the word is that what leads to further information of correct nature about myself. Because, if I know what is the truth for myself of what I actually am, then that what I then know can be used as a foundation for further building of something that is not in existence now and what I believe should exist.

I hope you don't mind that I don't ask for your questions, because it will lead to all kind of disagreements, among some of you of so and so want to ask this question or another. And I don't think it is right. You have plenty of time to ask questions in ordinary Groups, when I'm not here. And I can of course answer some of the questions and in talking about now what are principles of Work, I do ask--answer some of your questions. And I want to continue to develop that kind of a thought. What is it, I say again, that you want to go home with? With an aspiration towards your aim, towards a wish to continue with your life. To a wish to understand the value of your life as it is now. To understand what is the aim of your existence on this Earth. And what is the reason that on this Earth you are unconscious. And so seldom, a person is really Conscious and to use now the word connected with it, Conscientious. And on what do we base our subjective morality, and does it change from generation to

generation or from different places of the Earth dependent on different kinds of civilizations or that what man be even conditions of climate or whatever it is that effects us in any kind of a natural way?

And one asks the question, what is it that Mother Nature really wants from us? And again, what is it that is really an aim to become independent of the Earth if by death is meant that something of me will die to this Earth and stay here. And a belief of course that I ought to have, that life in some form or other could continue-for the time being for myself wi-with my own name because I'm Working for it. I don't want to die and just consider that all the appempts I've made are as good as nothing, unless I can produce in this life on Earth sufficient satisfaction for myself to be able to continue to live and to be confronted with my own manifestations. If I could do that then any kind of work that I would have to do would be quite useful.

But what is, as work, available to me that will give me enough information of how to become a real Man? And now of course one must define what is a <u>real</u> Man. When Gurdjieff calls it harmonious, it must indicate of course that such a man is at ease with himself, because otherwise he's not harmonious; he became cacaphonical. And that I don't want. Although I do not know what the Laws of Harmony are as far as infinity is concerned and I'm still down to Earth and I try to define with my subjective mind what could be a Harmonious Man. But even if I don't emphasize the question of Harmony, what is a Man? How could I consider, or wish myself

to be, when I say I am a Man? It is difficult to define that. I can say again: to do what is good, or to think what is right, or to be emotionally involved without being selfish, or to be able to do physically what my body allows me to do. Again I say that that what I wish to be should be under the control of something that, although it may not exist now, I would like to be there to tell me honestly what I should do.

The search for each person is to find a solution to his ordinary life as he finds himself and what he thinks he is, and to question that what are his thoughts about himself to see if they are useful enough to be called permanent. Because I must study myself enough to know that I'm as flexible as they make them. And that my mind is not at all pure. And that what I have called the influences of thoughts already have gone on before which have lodged in my brain and which are called associations, always will lead to rationalization processes. And they keep on thinking about it without sometimes coming to a conclusion and many times leading to much more confusion because they have no measure, really, to say what is valuable and what isn't. Because all the different compartments of my brain seem to be necessary for the functioning of my brain. And I cannot as yet distinguish between that what I call formulatory or a pondering ability of that what is worth more for one reason or another. It all belongs to me, as a personality, and I--it belongs to me as a so called "man".

In the first place when I talk about Man I want to make sure that I don't want to become an angel. And I surely don't want to die prematurely to go to heaven. Because with all of this I still have to understand that living on Earth means that there is at a certain age, I call it an "age of distinction": at which I distinguish values, that I must know that there is a responsibility for me to continue with my life. It is the time when I am away from the influence of parents and well meaning friends. Also of educators. And I come to conclusions that I now stand on my own feet and that something is expected of me. And I call that responsibility for the continuation of my life as I now have grown up and if possible, as I find myself and I hope that that what I find is the truth itself, about myself. Now when I start to think and I have all kind of associations of a different kind previously received, it starts to question the thought and the thought process which takes place now. And for that reason I cannot rely on my mind because there is a great factor of time involved in that, which always applies to a thought process. That is, I think about myself, about what I have been. I do not know what I am at the present time. Also in my thoughts, I hope for the future to become something when it is not as yet, that it will be an experience of a certain kind which afterwards, when it is passed, as it were, becomes a memory for me. And sometimes the memory is exactly that what causes the associations. So I should have no memory if I am really theoretically inclined,

I should not have the influence of my memory, if I want real knowledge. And at the same time I don't want to be influenced by a thought of the future in trying to determine what should be, when I have no knowledge about what might be. That is I don't know the future. I anticipate it. I can extrapolate it a little bit, but usually it is not my own. I'm dependent on the outside world in reacting towards it. And I have no control about such reactions.

This becomes quite fundamental. Because a man is a reactive creature. He is just living, and his sense organs make him function. He receives by means of sense organs, five of them, impressions from the outside world. That's what he calls "living" in this world, and constantly receiving energy in the form of such impressions which are then, you might say, taken up by the brain, and become knowledge for him. And then when it is knowledge which then is experienced and is described sometimes by his brain, sometimes described more or less by a feeling, sometimes felt as intuition, it adds to the accumulation of certain facts which become memory. But the way my mind receives them is always through the thinking process and the way my feeling receives them is through a feeling process. And in both, there is this question of time which always comes up and because of that the chance for an association, or the chance what we call, now, partiality always is apparent and I cannot really get rid of it, until my thinking process becomes different.

My ordinary thoughts are--and my thinking and my mental processes as they are--are incapable of giving me absolute truth. It gives me relative truth. But truth which is still bound by a certain form of time is not absolute. And at most what my mind can give me is a working hypothesis and not an axiom. When I'm scientifically inclined I want to become axiomatic. I mean by that, I want to have irrefutable facts. I want to have facts which cannot be questions--questioned by any subjective being. That I call an "Objective Fact". Because in giving it that name I take it out of the realm of subjectivity. And the aim for a person now is to make of that what he perceives and can come to him through the the five senses organs of his brain or the different ways by which emotions and feelings are given to a man as a result also of influences which affect him emotionally, I want to make sure that that what I now receive is to be used in the future as a foundation for further growth. That is, that what is called in the Bible, "the rock", on which I now wish to build, I want to make sure that the wind and the storms and the rain and so forth are not going to destroy it, psychologically speaking. I want solidity within my life on which I can rely, and I hope that when I have that, that then what can be done with the energy which is now available to me, that it can actually give something worthwhile and I say more permanent. How permanent, I don't know. All I wish that to be more permanent than what is now subjectivity, or, what is subjectively given to me. I

want something permanent to overbridge my death. Because I must consider that.

I said a little while ago, it's nonsense to do any kind of a Work when it only applies to this life. If you have any kind of an understanding of life, and you come across a statement that life is eternal and you start to think what is this eternity? Is it meant really to be timeless? How can I conceive in my mind of timelessness when time seems to be a very interesting kind of experience for myself, and logically thinking about it, the time that I experience is not the same time someone else? And because of that the time of experience of each person becomes unique, for him, we say--say it is "unique subjective"; that is the terminology of Gurdjieff. It means also that when I'm still subject to any form of time, naturally it is not endless. And therefore if I say that life is eternal, or even if I dare to say that God is Infinity or Absolute, my head really starts to swim, because I cannot understand at all what is meant by such terminology. I sometimes of course go further: Omnipresence, Omniscience, Omnipotence.

What is this omni business? How can I think of it, and what is the meaning for me in my life? And I must admit that I'm a child regarding that kind of an understanding. And if I come to that conclusion, then I want to grow up. That's the reason. Because as a child I cannot have an aim which is Objective when I don't know anything about the future of what it may bring and that what is the past holds me in bondage. Work means, now that I have to find some way or other,

in some way or other, a certain kind of a method which will help me to go across from the subjective world into an Objective world. It is a different kind of a level of Being, in which then one level, represented by unconsciousness, differs from the next level of Consciousness and Conscience by something that is introduced, which is timelessness,which is the concept of getting rid of what is now subjectivity--subjectively unique for me and which of course when I die my time dies with me. It does not continue. It only is a part of my body. I say it is in my mind, but since my mind also dies with my body the time concept will stop because my thoughts stop. All my activities of a physiological nature will stop. And that ought to be enough to indicate that if I want to believe in the possible continuation of something that I call Life, Life cannot become subject to the concept of time, when it is eternity.

So I must have some means of introducing a concept that can be helpful and is in line with that what I wish to reach. This is the concept of "I". Whatever this "I" may be, I simply say I would like it to be of help to me, to give me indications, to help me in the conduct of my ordinary existence, and, as it were, to be present to me whenever I now behave in an unconscious way. This concept of "I" means that I have a wish for that and a wish for the existence of it and since it does not exist I have to have a wish for the making of it. I call it creation. Of that what is real for me but not existing, I wish to exist. How do I do it? That is really a problem.

You want to turn it? (Side two) Okay? Good.

The question is, now, how can I create a little "I" or a big "I" which I call Objective, in nature, out of the material which is subjective? You see, how do I create in ordinary life? I start by imagining something to exist. It is like an ideal which I know must be an ideal because it is not reality as yet. I want to make an ideal a reality. I want to make a concept of my mind or even that what I feel, to become real for me on this Earth. I do that by imagination, accepting the condition of such imagination but making that what I think ought to exist function "as if" it really existed already. I can do that quite easily with my mind. I can have concepts of how to build a city. And I can describe what that city would look like - that it would solve all traffic problems, and that there were, was not going to be any crime and that people would love each other as brothers and sisters, and all the rest I can fantasy, I can dream about it, and I can make it, within my sleep, a reality. But now I wish that to become actually real.

I ask this "I" to become Aware. That is an attribute I simply endow it with. By Awareness, I mean that it should not think and it should not feel. It should not be in any way like a human being. But it should have an ability of perception reached by a word I call "Awareness", which indicates that it should be pure and simple, a recording only of facts as they are and recorded at the time when they happen. When I say "as they are", I exclude partiality. That is, I then

have a fact of Impartiality which is received by the little "I". Even if the little "I" does not exist as yet in reality, the process becomes real because what this little "I" is doing is so-called "Observing"; that is, it receives an Awareness and is then Aware for one second--that is, that what takes place is registered at that moment--so the second has become a moment when I talk in terms of Objectivity.

Now, when this little "I" receives this information, and the information about my body, which in this world is my reality, the little "I" comes down to Earth and becomes real because the process of Observation gives this little "I" facts of reality, and,you might say, in bombarding it with facts of reality, that what is the recipient becomes now real.

That's a very simple way of looking at any kind of a scientific fact. Because that what is hitting, like molecules, that wall of a container will take off that molecule, sometimes, the energy that is contained in the molecule. And then that what is the wall of the container might even become charged with electricity or electrons. Concepts of imagination and fantasy of course are quite common. The assumption of certain things existing in a certain way gives me an hypothesis and I work with it until I can verify the fact of reality by looking at my experience to see if that is the truth.

When my wish is to become truthful about myself, I have a chance to compare that what I know of myself and which may have reached me through my ordinary mind with

the facts that I have now received by means of an Objective process. That is within my means because I can verify that that what I receive through an Objective way is more reliable. Only experience of Work will give you this, not theory. Because unless one makes attempts to Work on oneself there will no be no possibility of the creation of an "I" which can function. It will always remain in fantasy. But it will be "brought down to Earth", I call it, when that what is now reality of my own existence is, as it were, communicated to this little "I" as a result of the Awareness process with which I have endowed my little "I". And then at a certain time, that is when even the first of such a bombardment reaches my little "I", it changes into the reality. It is very small. It is quite infantile. It is so small that sometimes it cannot have a name. It can keep a name if it could continue to exist but it has not much reality when it is only for one moment. And the problem now is the continuation of the acquisition of such facts which means the continuation of the wish to create and make this little "I" function. And the little "I",then, I say, can grow because it receives more and more information of me, if this process of a second, as a moment--you see, a second is in time; a moment belongs to the concept of Objectivity--if it can continue to exist. For that I have only one measure; that is my own time length with which I'm familiar because I'm not as yet equipped to understand time and it, on a different level of timelessness. So I

measure now this moment of existing as a continuation of Awareness so that then this "I" in the continued reception of moments of Observation as facts of my own existence, is Awake.

Now we have defined the terms that are inherent in Work. Let me repeat them. I have interest in the possibility of my own growth. I realize that I must grow in a certain direction and I call it "spiritual unfoldment". I know that that what I call material and that what I am with my body, whatever my functions are of the mind and of the feeling, that all three are really not complete enough. My body is rather complete but there's a great deal of loss energy in the body. I cannot always be relaxed. I utilize a tremendous amount of energy for the expression of my feelings, and some of the feelings from the standpoint of Objectivity are not really becoming to me. As far as the feeling is concerned it is not complete because it needs my body to express themselves as feelings. That's one reason. It does not stand as yet on its own as a feeling; it has no language of its own. In the second place, the feeling for practically each human being is not sufficiently deep to call it an emotion, then only in exceptional cases. And by emotion I mean that my feeling will include care for that what I feel for, or that what I am emotionally involved in.

The first step on that particular road would be the caring for those who are likewise, that is, who are in a certain sense very much like I am in the sense of being alive on this Earth or in which there is life. And I include now

all living matter of the organic kingdom: animals as well as plants. Whatever may be a form of life existing as life in a form. It will include gradually caring for life wher-- ever such life is. It should include ultimately the concept of life as eternity. For that, then, I would use different words. I want then to care for the existence of spiritual beings in general. I want it to care for that what is high- er than I am towards which I wish to aspire. I want it, this emotional state, to include the possibility of some- thing existing which is absolute for me; that is, unbeliev- ably high, living in eternity, and being all-pervading as far as the universe is concerned.

You see, when we talk about that we don't stop at trifles. We continue to think of what life might be and I must include that what is in relation to me much and much higher or sometimes I say "all-pervading". That what is even worth much more than either, because for me, God, as an entity, has a certain quality - even if it doesn't look like a human being; it must represent something that is so eternally high for me: at the road of infinity, at the end of endlessness. And whatever that now may be and whatever philosophy I will want to adopt, I know that my feeling is very far from that kind of a concept, even in wishing to think about it.

That is why my feeling at the present time is incom- plete. There is still another reason. My feeling is not complete because it is not one whole. It is not one unit. It is not even a center. It is a solar plexus vibrating at

certain rates. But it is not complete because many nerve nodules--nodes of my body are spread all over my body and they should go home as it were. And in addition, my solar plexus is very subjective. And it is not my heart. I know that when I say "it touches me deep in my heart." When something disturbs me emotionally I feel it in my heart. When I wish to express certain things of a high nature or when I experience an experience and when I have that of awe, I know it touches me in a very strange place and not in my solar plexus. So you see there is--there are many things that are wrong with my feeling center, And, to say it even in this way, it isn't even a center; it is not centralized.

Now, with the mind, it is a little different but it is practically the same, although the mind you can call a center. But the mind is made up of a few compartments and a tremendous amount, probably sixty per cent, of mind is not functioning. Also,that can be verified, by "science" so called, with electric--electronics or with electro--uh--conceptual instruments. Place them on your head and see where there is activity or not. There are many virgin fields which we sometimes call simply "subconscious" but which are not functioning at all. Or, if they have functioned they have been reduced, and sometimes even atrophied so that there is no possibility of awakening anymore. And whatever the conditions are of the rest of my brain, many times the compartments are not functioning together. And even if they are, all of them become re--have to rely on that what is the memory. And the memory, now, being assoc-

iative, my mind becomes a definite enemy for anything that should be Objective. I hope you can understand that: that my mind is really a stupid little fool at times and not only in itself, but it is always at odds with my feeling, practically always. Because I feel and I don't think the same way. I think in a certain way and I have a feeling or an intuition or even a hunch that it should not be even if I say it with my mind and definitely I cannot rely on it. Because my mind changes, before lunch and after lunch. And the next morning I don't know anymore what really I have said and what kind of promises I may have made unless my conscience helps me a little bit. And even that, what is my conscience? What I can get away with many times; a justification of my behavior as long as it doesn't get me in trouble--into trouble with the law. For myself, to give myself an accounting? Or for myself to imagine that God will judge me? I say that will be a long time, that I have to wait until I die. In the meantime let's just live the way we wish to live. That's my conscience. I go to Sunday and I'm so holy, and the rest of the week of course I stink. You must know that. Because we're after honesty.

We want to find out the truth only because the truth is the only means that will ever set you free - free from bondage. What is the bondage? My manifestations of my body. And the reason why they manifest. Partly because of my thoughts, partly because of feelings and partly of that what I call the existence of my body itself. And I wish to be free.

What else? I want my feeling to stand on its own feet. I want my feeling to have a chance to develop on its own, going over into emotional states, including that what I said is life, everywhere and always. I want my body not to be used by my feeling. I want freedom from the energy which goes into my body as manifestation and quite uselessly uses up energy which has absolutely no purpose - like many times when I'm tense, when I cannot relax; when I am not able to control my body; when my body has wishes, even a against my feeling and my mind, and persists. As for instance while I'm hungry I can talk like a Philadelphia lawyer; still, if I don't feed my stomach, my body knows well enough it will die. It controls me. Aside from the fact of all the other different kind of wishes whatever it may be as accumulated by habits and that what I say it is necessary for the maintenance of my body and all the different klaptrap reasoning that I have about it, but aside from that, what is my mind? My mind is filled with a great many thoughts which are of absolutely no use. It is filled with a lot of facts which are like sawdust. They become ballast. They are much too much in the way. There's no more room for something else. And the constant processes of rationalizations, of explaining things away,of adding more and more facts to that what I already know and thought processes keep on becoming repetitive as I grow older and gradually disappearing into senility-- all of that is my brain and do I consider that brain orginal or even capable

of further growth the way it is? It is worthwhile to consider it: what you consider your mind to be, and how often it spends its energy completely uselessly.

So what to do with this little "I". To createitit in the image of God as a representation on this Earth to become for me the mediator of understanding God as Eternity. Sometimes in religion that concept is called "Christ". And maybe in religion of Christianity there is a person by that name, who had two names. One was Jesus. Christ was his mission. On the basis of Christ-likeness he talked--he taught certain things about sleep. He taught about what a man ought to be if he could be Awake. If you read your Bible Knowing what now sleep means and what means Awakening, you would start to understand it a little bit. If you don't, you don't understand it and you are subject to all kind of interpretations, I say, of dogmas here and there and maybe one becomes very prejudiced and ultimately, if you continue, narrowminded. The concept of that what is necessary as a mediator is not based on the question of sinfulness. It's based on the question of ignorance. And ignorance is equal to unconsciousness. I cannot be blamed in my state of sleep. But when once in awhile I do Wake Up, I come to the realization that I can be blamed if I wish to continue to sleep.

The reason for being serious about one's life is that every once in awhile there is that kind of a realization of being a little different from my ordinary sleeping state, or even sleeping waking state. It is an experience in which that

what is time and space disappears and all dimensions are falling away - dimensions of time and dimensions of space - so that then that what exists is an entity of existence. And that for me becomes Life because it is shorn of all fro forms which I am familiar with in a subjective world.

Now, how do we put it all together? How do we wish to Work and what is really Work? I wish to create this "I" to become functioning regarding myself. I want to obtain facts about myself as I really am. That little "I", small as it is, I wish it to grow. I wish to receive from this "I" facts which are truthful and useful. I want to use that energy for the possibility of a further growth of something which is now not complete, which I call Kesdjanian when I talk about emotions, and I talk Soul, about Soul,when I talk about the possible development of an intellectual kind. I want want this "I", when it functions and is being fed by my wish to continue to create it, I wish it to grow up, which it will when it receives food from me. The food it receives is a result of an Observation process in which this, myself, becomes the object of Observation, and being Observed by "I" give gives I"I" facts which then help this "I" to grow up; that is, is, to developp. The process of that in wishing to continue to Work is simply that I try to imagine an "I" to be present to me to me - sometimes expressed intellectually, located in a certain unused section of my mental functionings where there is no functioning at all and only the machinery; sometimes expressed as a presence to myself of which I have a perception. Sometimes I use that word "Ahnung". It means an existence of

that what I don't know, but nevertheless a knowledge which reaches me through different means than intellectual. In that way I talk about this "I" having two attributes: one is the possibility of being Aware of me; the other is a benevolence of caring for me, which is logical. Because when I create, I care for that what I create. At the same time, I wish this "I", either now emotionally or intellectually, to be Impartial to me in order to receive facts which are Objective. I say that by the expression, "I wish this "I" to accept me as I am." In order to increase that and add to it Simultaneity, which is the expression of a moment, I say now, "I wish this "I" to become Objective, Aware and accept my existence <u>now</u>, at this instant." Then I have all three different requirements fulfilled. Then I can say that w what I now wish to receive as facts, I want to put that process in such a simple way that it has a chance of success.

I wish this little "I" to be Aware in conditions when there is very little energy going to my unconscious state. I wish the object to be something about which I have no particular like or dislike, or, no particular association. That object is my body. It is not my feeling center because about that I am very partial; it is partiality, as it were, squared. That what is associative is my mind, and it requires thought. So I cannot be thoughtless, as it were, regarding my mind, or rather, free from thought. I use my body. I walk. I sit. I move my hands. I gesticulate. I have expressions of ofmymy body on my face. Expressions of my hand even, indicating movements and all the time, such activity reminds me.

It is not that I want to think about that what happens. I want that what is now Observing to become Aware; I want that what is now Observing to be created by me as a result of the constancy of my wish. My aim is "I". The object is me. The objective is the formation of "I" until it has grown up. Work means I'm interested in the existence of "I" functioning. It does not matter what my ordinary body happens to do, or to be. I only wish this "I" to register the fact that it exists. That <u>that</u> is what I'm interested in. And when I say "existence" I mean that what is not to be determined or influenced by a feeling or by a thought. As long as I see my life as a form, I will always be influenced by the thought and the feeling about the form. As soon as I can see life separated, but <u>using</u> the form for an expression and manifestation, my manifestation becomes transparent. And "I" Observes my life.

What is my life? We call it "Magnetic Center". It is the central point within each person. Maybe his life started there. Maybe it was the first embryonic cell. But in any event it is that what has tied me to the past of my ancestors and will tie me to my future generation of my own children. It will be with me, as it were, as part of a chain when I become part of that which links me to the past and to the future. That what is my Magnetic Center I'm interested in when it exists at this moment. It is impossible for me to describe it but I again can assume that it exists, as it were, by itself without my description. And that helps me to define the

eternity of my life of my Magnetic Center. When that is realized, it is of the same quality as "I".

Work means, now, that this "I" is in search of the kernel kernel of myself; my life itself wishes, you might say, to uncover it or wishing to join with it or wishing to set it free. Sometimes we say Magnetic Center is a "sleeping beauty". "I" is a knight in armor who is in search of the golden treasure or that what Parsival was after or that what was the essential essence of all things, sometimes "golden fleece": that what even, by Pythagoras, could be called the "golden rule", the mediumship, that what could become as a result of such meeting together, a penetration of what is "I" as Objective Faculty receiving facts of essential quality and ending up by the essential essence - sometimes called "five fold essential distellation"; that what is the "pearl of great price"; that what is the "elixer of Life"; that what is alchemy--alchemically speaking, the "source of all things"; sometimes "God"; sometimes called "gold". That what is unique for me, my own, as my life, which has received my name for this life on Earth. And a wish for this "I" to wake up the "Sleeping Beauty", means that it is in search of something which is now imprisoned and it wishes to set that free. Again, like the search of Galahad, or Parsival, was for the glory of something <u>entirely</u> different than what <u>they</u> were. It was the glory of God they were after. This is true religion for a man: that he knows that in the face or facing that what is of higher being than he is, he becomes smaller

and smaller. the more he understands the reality of that being of a higher value. If that reaches Infinity, that what man is is nothingness. The disappearance of that what can be lost when one is too vain and wishes to get rid of it should have a substitute in that what is of a higher quality which is given by "I" and that what is Magnetic Center as a result of the growing, you might say, together, that what is the influence of what then takes place between these two - call them organs sometimes - they are really Consciousness and Conscience, because magneta--Magnetic Center is very closely related to my heart. It is very close, close pr...proximity to it. That what is the good of such joining, results in the ability of the body to fulfill its function of servant between Consciousness and Conscience. Sometimes man and woman and child. That what is the servant becomes a necessary possibility for the furthering of the family of three centers, united in certain ways by means of which that what is servant becomes a means for a step up higher towards a leve level which is further development in a spiritual sense.

You see that Work has many aims, really. Work belongs to a development of oneself in such a way that you find reality of that what actually is, and what will open the doors of of secrecy of the Book of Life. It is constantly this reading of such a book in which you turn the pages of your experience over, one after the other, and see the value of them, them, gradually building up the changing of that what one

is in tan unconscious state as a personality into that what ought to become an individual, or rather individuality as long as it is still alive on Earth, which really means, in the terminology of Gurdjieff, that such a man is Harmonious in his three centers and he is complete in his three bodies having been full grown or grown out into a three unity as a result of an understanding - again what Gurdjieff calls ofethe "Law of Triamonia" - that ultimately the unity of such three, the joining of such three bodies, would be an aim for a man. But only when he leaves this Earth. Then the function of his body, physically speaking, has ended. That what can continue to exist as a result of what we call "a neutralizing force of the body" enables that what is Conscience and Conscientious to continue to e exist, in which that what is now body becomes a positive force on the next level of existence, carried over by Consciousness and Conscience and that what is positive as entry, that is, leaving the realm of Self Consciousness, becomes Cosmic Consciousness.

Whatever the philosophy may be now, interesting perhaps from a theoretical standpoint and whatever it is that through the different regies--regions or the different levels of development sometimes understood in a certain way, Theosophically, or by different layers of development or levels o of being, it doesn't matter very much. There are seven of them, It takes quite some time. I would say it takes a great deal of timelessness.

You must Work but you must understand Work first. You

must know what is meant. Then you can produce some results. Even if you are on the wrong road it will be useful to make an attempt. Because when the attempt is right you can start again. If the attempt is not right, you must know so that when you start again, you will start better; more in accordance with the prescription. Gurdjieff gives prescriptions. You must learn how to read them. You must try to find out what is the kind of medicine for you. For For that you have to know your sickness. It is sleeping sickness. For that you must have a wish to Wake Up. That is enlightenment, and satisfying within oneself the cravings of one's emotion.

Maybe some of you come to the Land. I'll be there for the next two or three days. Come if you can. On Saturday and Sunday we will talk more. Maybe more about questions. I do not know. But in any event read, think, study, create; make an "I", make it function and receive the blessing of the Lord.

So I hope to see you again. I do not know when. Goodnight.

END TAPE